

SECOND YEAR

TEXTBOOK



**GOSPEL OF  
JOHN**

**DELIVERANCE BIBLE  
INSTITUTE**

*Portland, Maine, USA*

# Gospel of John

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# Introduction

## I. The Writer

John the Beloved, "The Other Disciple." The apostle John does not name himself, but states that he is the writer of this Gospel, (21:24,25.) He and James were the sons of Zebedee and Salome, the latter probably the sister of our Lord's mother and was born in Bethsaida of Galilee. His intimate relations with James are indicated by the expression, "the beloved disciple," and it has been said he was able to give men "the heart of Christ."

Clement of Alexandria says, "Last of all, John, observing that in the other Gospels those things were related that concerned the body of Christ, and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel." Gregory Nazianzen says, "Matthew wrote the wonderful works of Christ for the Jew, Mark for the Roman, Luke for the Greeks, John, a herald, who reaches the very heavens for all.

Irenaeus, the pupil of Polycarp, who was the friend and pupil of St. John, accepted this Gospel and says that John "for sixty years after the Ascension preached orally, till the end of Domitian's reign; and after the death of Domitian having returned to Ephesus, he was induced to write his Gospel concerning the divinity of Christ, co-eternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitians." It is quite certain that Justin Martyr used this Gospel, and that it was combined with the others in the Diatessaron of Tatian about 170 A.D.

In the reign of Domitian John was banished to Patmos, and afterwards returned to Ephesus, and lived in that city to an extreme old age, the last of the Twelve Apostles. It is generally held that he wrote his Gospel in that city and not long before his death, and as indicated by Clement, at the request of Christian friends.

Nearly a generation after the other Gospels had been written, this Gospel was prepared, which shows that the life and labors of Christ were at this time well known to Christians. In the meantime, the apostles had preached the Gospel, Paul and Peter had suffered martyrdom, and all the apostles had passed to their reward, and Jerusalem was destroyed by the Romans.

The style of this Gospel is simple, but the thought is profound. Its great design is to set forth the divinity of our Lord as the basis of faith, and to meet the spiritual needs, not of a particular class, Jew, Roman or Greek, but of all men and hence it is called "the spiritual Gospel," and "the Gospel for the Church." It states its purpose, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

This will explain why John does not record the facts relative to the

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birth and early life of Jesus, and instead of giving a genealogy declares, "In the beginning was the Word", why certain great miracles are given not recorded by others, and why instead of parabolic teaching, this Gospel contains the great spiritual discourses that do not appear in the Synoptic Gospels.

DATE: The date of this Gospel falls between AD 85 and 90.

## II. The Purpose of the Writing

→To give a distinctive account of Jesus' words and ministry.

**Key Verses:** John 20:30,31. Jesus performed many miracles not recorded in this book. Those written were for the purpose that men might believe and know Jesus Christ unto eternal life. Pivotal thoughts in these two scriptures: 1) SIGNS 2) BELIEVING 3) LIFE

A. SIGNS (*Strong's* 459) *semaino* - the plural form for sign or miracle

A mark, to indicate or to signify a sign was applied to a miracle to indicate something of greater importance. "MIRACLE" → Luke 2:12  
John 1:48-51

There are three other words used for "miracle" with much the same meaning.

a) Wonders - (*Strong's's* 5059) **Teras**—*A prodigy or omen.* Acts 2:19

*Outside the natural course of nature or the usual course of events.*

b) Mighty works - 1411 **dunamis** Matt. 11:20,21,23  
*Force, miraculous power, a miracle, abundance, strength, violence, mighty wonderful*

c) Strange - 3861 **Paradoxes** Contrary to expectation; extraordinary. Luke 5:26

John 20:30—*Many other signs truly did Jesus ...which are not written in this book.*

These signs given are material witnesses to underlying spiritual truths. John selected from a larger group that Jesus performed. They proved Him Master of/over:

- |   |  |
|---|--|
| 1) <b>Quality</b> 2:10-11 → Turned water to wine.                         | 7) <b>Misfortune</b> 9:1-12 → Healing blind man.                 |
| 2) <b>Souls</b> 2:13-25 → Temple Cleansed                                 | 8) <b>Death</b> 11:1-46 → Raised Lazareth./His own resurrection. |
| 3) <b>Distance</b> and <b>Space</b> 4:46-54 → Healing the Noble man's son | 20:1-29/Eternal Salvation  |
| 4) <b>Time</b> 5:1-9 → Healing impotent man.                              | 20:16,19,20; 21:23,31 /Power over the works of the devil.        |
| 5) <b>Quantity</b> 6:1-14 → Fed 5,000.                                    | 9) <b>Love</b> 21:1-22 → Draught of fish.                        |
| 6) <b>Natural Law</b> 6:16-21 → Walked on water                           | Fed them so they could feed others.                              |

In these signs appear the revelation of God and are clustered with teaching that interprets spiritual truth. Why were these signs written?  
"That ye might believe."

A reaction is demanded  acceptance or rejection

B. Believing (*Strong's* 4100) *Pisteuo*

*Trust and a personal commitment to Christ; relying on Christ with conviction.*

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The words that involve believing are used 98 times in John. The outcome of destiny is determined by belief and unbelief. The scriptures never demand belief without providing adequate reason for commitment. Belief is the reaction we ought to evoke. John 11:40 "If thou wouldest believe thou wouldest see the glory of God." Jesus gave Martha and all the disciples many reasons to believe, though demonstrating who He is by many signs. The master of every situation demonstrated fully His adequacy for all human emergencies.

The Resurrection was the crowning sign of all. Believing in Jesus will issue life. Belief first must relate to that which is received, then that which is achieved. What is the result of believing the signs?

C. LIFE (*Strong's* 2222) Zoe

Spiritual life is given, the life of Christ is received. Spiritual life possesses:

Divine consciousness - aware and alert; Direct contact - alive;  
Definite continuity - abiding; Development in character growth -  
abounding

**III. Style of the Writing**

It is the "The Gospel according to John "(20:30,31)

- A. A persuasive gospel: "These are written that ye might believe"
- B. An interpretive gospel: That Jesus is the Christ.
  - a. The title - Christ refers to His office.
  - b. The title - Son of God refers to His Person.
- C. An effective gospel: "And that believing ye might have life through His name."
- D. A selective gospel: "And many other signs...which are not written in this book."

The purpose of John is intensely practical: he wishes not only to inspire faith but to show the life that faith will produce. This is the significance of the miracles which he relates: they are indeed signs of divine power, but they are also symbols of the life which Christ relates or IMPARTS.

The first miracle was at the wedding feast at home, to suggest the joy of the Christian life and the transforming power of Christ. The second recorded miracle shows how Christ can deliver from fear and anxiety as He restores hope and peace to parents' heart. Then He heals a cripple to show His ability to give power to the helpless. He feeds the five thousands to show that He is the real food for the soul. He stills the storm and men learn what He can be in times of stress and struggle or peril and pressure. He opens the eyes of the blindman and shows that He alone can take away the dimness of the soul. He raises Lazarus and we realize His claim to be the "Resurrection and the life." He rises victorious over death and the grave and we no longer doubt that He is

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divine, but cry out adoringly, "MY LORD AND MY GOD."

Then comes the conclusion which foresees the last chapter of this Gospel, where we see that our divine Lord is also our unseen, present, guiding, sustaining Lord: and where we find that faith will issue in lives of service and love and patient suffering, as we overcome even as He overcame all things.

#### IV. **Picture Gallery & Chapter Topics**

This Gospel presents a series of pictures, in each of which Christ is the Central Figure. Each of the 21 Chapters contains a striking portrayal of some aspect of the character or work of the Savior. The first two chapters contain companion pieces.

**CHAPTER ONE: He is the Son of God.** His deity is portrayed (verse 1) "in the beginning was the word, and the word was with God, and the word was God"...verse 14, "and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth."

1. The deity of Jesus Christ, 1-2
2. His pre-incarnation work, 3-5
3. The ministry of John the Baptist, 6-8
4. Jesus Christ, the true Light, 9-10
5. The two classes, sons and unbelievers, 11-13
6. The Incarnation, 14-15
7. The witness of John the Baptist, 15-34
8. The public ministry of Jesus Christ, 35-51

**CHAPTER TWO: He is the Son of Man.** Here we have a scene illustrating His perfect humanity. He appears as a guest at the marriage in Cana of Galilee. He mingles with men in their social activities.

1. The marriage of Cana and the first miracle, 1-12
2. The first Passover, 13-25

**CHAPTER THREE: He is the Divine Teacher.** Instructing a master of Israel. Nicodemus says (verse 2) "we know that thou art a teacher come from God."

1. Jesus and Nicodemus and the new birth, 1-21
2. Last testimony of John the Baptist, 22-30
3. Declarative statement concerning Jesus Christ, 31-36

**CHAPTER FOUR: He is the Soul Winner.** Here we see the steps by which He led the darkened soul of the Samaritan woman out in to the light.

1. Jesus departs into Galilee, 1-5
2. Jesus and the Samaritan woman, 6-13
3. The indwelling Spirit, 14-39
4. Jesus and the Samaritans, 40-45
5. Healing of the nobleman's son, 46-54

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CHAPTER FIVE: **He is the Great Physician.** Bending in compassion over the sufferers at the pool. He shows His divine power by the instantaneous cure of a hopeless case. (v.8,9)

1. The feast, the pool of Bethesda and the healing, 1-31
2. The two resurrections, 28-29
3. The four-fold witness of Jesus:
  - a. John the Baptist, 32-35
  - b. The Works, 36-37
  - c. The Father, 37-38
  - d. The Scriptures, 39-47

CHAPTER SIX: **He is the Bread of Life.** (v.48) Without Him the souls perish of hunger.

1. Feeding the five thousand, 1-14
2. Jesus walks upon the sea, 15-21
3. The great discourse on the bread of life, 22-59
4. Discipleship tested by doctrine, 60-66
5. Peter's confession of faith, 67-71

CHAPTER SEVEN: **He is the Water of Life.** (Verse 37) Satisfying the thirsty heart.

1. Jesus urged to go to the feast of tabernacle, 1-9
2. Final departure from Galilee, 10-13
3. Jesus at the feast of tabernacles, 14-36
4. The great prophecy concerning the Holy Spirit for power, 37-39
5. The people divided in opinion, 40-53

CHAPTER EIGHT: **He is the Defender of the Weak.** Here we have a scene showing His gallant defense of a fallen woman.

1. The woman taken in adultery, 1-11
2. Discourse after the feast: Jesus the light of the world, 12-59

CHAPTER NINE: **He is the Light of the World.** He demonstrates His right to this distinction by giving light to one who was born blind.

1. The man born blind is healed, 1-41



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CHAPTER TEN: **He is the Good Shepherd.** He watches over “the flock” with infinite care and gives His life for His sheep.

1. Discourse of the Good Shepherd, 1-21
2. Jesus asserts his deity, 22-39
3. Jesus goes to the place where he was baptized, 40-42

CHAPTER ELEVEN: **He is the Resurrection and the Life.** He proves His right to this title by calling Lazarus from the tomb.

1. The raising of Lazarus, 1-37
2. Jesus at the grave of Lazarus, 38-44
3. The friends of Mary of Bethany are converted, 45-46
4. The Pharisees plot to put Jesus to death, 47-57

CHAPTER TWELVE: **He is the King.** He rides into Jerusalem on Palm Sunday and is acclaimed King of Israel by the multitudes.

1. The supper at Bethany, 1-11
2. The triumphal entry, 12-19
3. Certain Greeks would see Jesus, 20-22
4. Jesus foretells Peter’s denial, 36-38

CHAPTER THIRTEEN: **He assumes the place of a Servant.** Here we have the marvelous scene of His condescension, as He washes the disciples’ feet.

1. The last Passover, 1-2
2. Jesus washes the disciples’ feet, 2-20
3. Jesus foretells his betrayal, 21-35
4. Jesus foretells Peter’s denial, 36-38

CHAPTER FOURTEEN: **He is the Consoler.** Although standing under the very shadow of His cross, in utter self-forgetfulness, He comforts the sorrowing disciples.

1. Jesus foretells his coming for his own, 1-6
2. Jesus and the Father are one, 7-12
3. The new promise and privilege in prayer, 13-15
4. The promise of the Spirit, 16-26
5. The bequest of peace, 27-31

CHAPTER FIFTEEN: **He is the True Vine.** We see Him as the source of all spiritual fruit.

1. Spoken on the way to the garden, the vine and branches, 1-14
2. The new intimacy, 15-17
3. The believer in the world, 18-25
4. The believer and the Spirit, 26-27

CHAPTER SIXTEEN: **He is the Giver of the Spirit.** On His departure He promised to send the comforter into the world.

1. The disciples warned of persecutions, 1-6
2. Three-fold work of the Spirit toward the world, 7-11
3. New truth to be revealed by the Spirit, 12-15
4. Jesus speaks of his death, resurrection and second advent, 16-33

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CHAPTER SEVENTEEN: **He is the Great Intercessor.** He offers up His wonderful intercessory prayers for the church.

1. The prayer of intercession, 1-26

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CHAPTER EIGHTEEN: **He appears as the Model Sufferer.** He submissively drinks the cup of woe pressed to His lips by the Father's hand.

1. Jesus arrives at Gethsemane, 1
2. The betrayal and arrest, 2-11
3. Jesus brought before the high priest, 12-14
4. Peter's denial, 15-18
5. Jesus before the high priest, 19-27
6. Jesus brought before Pilate, 28-38
7. Jesus condemned and Barabas released, 39-40

CHAPTER NINETEEN: **He is the Uplifted Savior.** He becomes obedient unto death, even the death of the cross.

1. Jesus crowned with thorns, 1-3
2. Pilate brings Jesus before the multitude, 4-13
3. The final rejection of the King by the Jewish authorities, 14-15
4. The crucifixion of Jesus Christ, 16-30
5. Not a bone of Him broken, 31-37
6. The entombment, 38-42

CHAPTER TWENTY: **He is the Victory Over Death.** Four times He met and vanquished "the king of terrors." First, at the bedside of the little maid. Second at the bier of the widow's son. Third at the tomb of Lazarus. Finally, He entered the very citadel of the "grim Destroyer" and came forth conqueror.

1. The resurrection of Jesus Christ, 1-10
2. Jesus appears to Mary Magdalene, 11-18
3. Jesus appears to the disciples, Thomas not present, 19-23
4. Jesus appears to the disciples, Thomas present, 24-29
5. Conclusion: why John's Gospel was written, 30-31

CHAPTER TWENTY-ONE: **He is the Restorer of the Penitent.** He welcomes wandering Peter back to the fold and commissions him to feed the sheep and lambs.

1. Epilogue: "If I will." The risen Christ is Master, 1-2
2. Service in self-will, under human leadership, 3-4
3. Service in self-will, tested and the barren result, 5
4. Christ directed service, and the result, 6-11
5. The Master enough for the need of His servants, 12-14
6. The only acceptable motive in service, 15-17
7. The Master appoints the time and manner of the servant's death, 18-19
8. If the Lord returns, the servants will not die, 20-25

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**V. The Outline**

- I. The prologue John 1:1-18
- II. The revelation to the world, and the development of faith and unbelief 1:19-12:50
  - A. The preparation 1:19-2:11
    - 1. The witness of the forerunner 1:19-34
    - 2. The witness of the first followers 1:35-51
    - 3. The witness of the first miracle 2:1-11
  - B. The public ministry 2:12-12:50
    - 1. The opening of the ministry 2:12-4:54
      - a. The witness in Jerusalem 2:12-3:21
      - b. The witness in Judea 3:22-36
      - c. The witness in Samaria 4:1-42
      - d. The witness in Galilee 5-11
    - 2. The fuller manifestation 5-11
      - a. The sign on the sabbath and the beginning of the conflict 5-8
      - b. The sixth sign and the formal breach with the religious leaders 9-10
      - c. The supreme sign and the conspiracy of the religious rulers 11
    - 3. The close of the ministry 12
      - a. The manifestations of faith 12:1-36
      - b. The condemnation of unbelief 12:37-50
- III. The revelation to the Disciples, and the climax of faith and unbelief 13-20
  - A. Private teaching 13-17
    - 1. The ministry of love 13
    - 2. The words of cheer
    - 3. Jesus' intercessory prayer 17:1-26
  - B. The supreme witness 18-20
    - 1. The supreme witness 18-20
    - 2. The crucifixion 19:17-42
    - 3. The resurrection 20-21

# HE IS THE SON OF GOD

## Chapter 1: He is the Son of God

### I. The Prologue John 1:1-18

The first eighteen verses constitute a division technically known as the prologue. The prologue is divided into two sections.

- The Word ("Logos" - the spoken word) vs. 1-5
- John the Baptist Vs. 6-18

#### a. The Word ("Logos")

The Word is mentioned four times in two verses. Three times in verse one and once in verse 14.

W O R D (Gk.) Logos 3056 The Divine Expression

Christ - the spoken word (used 22 times in John) The whole written Word. The first 18 verses mainly are a presentation of the Person of Christ.

#### 1. The Word and Deity - "The Word was with God"

Vs. 1 Father and Son - A distinction is made here - not part but of the whole deity The Divine Nature-The Divine Image

"In the beginning was the Word" Before the world was made when as yet there was nothing created.

Meaning of "in the beginning." The Word had existence before the world was created. This was spoken of the Son, not the man Jesus. But the Divine Son of God in the fullness of His glory. John 17:5 17:1, 24

Ps. 90:2 Before the mountains were brought forth.

John 17:24 "Before the foundation of the world."  
I Peter 1:20 Foreordained before the foundation of the world.

Rev. 13:8 Lamb slain from the foundation of the world.

John 8:58; 17:5 6:62 3:13 6:46 8:14 16:28

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The fact of  
existence

- a) Eternity - unmeasurable, indefinite eternity  
that preceded all time  
Same as Gen. 1:1 "In the beginning"

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- b) Divine Expression - "Logos" the spoken word  
The eternal purpose was expressed  
"was the word" -

Christ the word - The personal Word, a title of the Son of God.

vs. 1 He is Eternal He is Divine

(He has His own personality.) Vs. 1 The Word was with God Vs. 2  
The same was in The beginning with God. This close union was before  
creation. It cannot be said God was with Himself. The Spoken Word  
"Logos" was with God. Logos was in the same sense distinct from God.  
The distinction is Father and Son. When we say one is with another we  
imply there is a distinction between them. Not an inferior being or  
creature but equal with the Father called by the same name, **God**,  
**Creator** and **Word** same attributes, performs same works, same honor  
and same in substance - Power and Glory.

Law of  
existence

- c) Personality - of His own yet totally united  
Intelligent active personality "with"  
"the Word was with God"  
Eternally coexistent and coequal  
Separated only on the Cross  
Jesus is the outward manifestation of God given

to us

who now believe, in and by the Word of God.

Nature of  
existence

- d) Nature - of this Word is Divine  
The divine Word of God  
"The Word was God"  
"God" (Gk.) Theos 78 times in John  
2316 Deity, supreme divinity, God  
The Logos possessed and eternally manifolded  
the very nature of God.  
Heb. 1:1-3 "The brightness of His glory"  
The express image of His person

2. The Word and Creation -  
Vs. 2,3

- a) Antiquity - vs. 2 "The same was in the beginning  
with God"  
The ancient of days Dan. 7:9,13,22
- b) Agency - vs. 3 "All things were made by Him" -  
"All things" relate to the universe.

- 1) Its elements
- 2) Its system of laws

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All things came into being by Him.

c) Activity - "were made" 12 times in John

1096 Came into being by the word spoken (Gk.) Ginomai - to cause to be What was not came into being when He spoke vs. 3 "without Him was not anything made that was made." Logos shared with God His position as Son and now as creator. The method of Creation - the spoken word The fact of Creation - John 1:1-3 Gen. 1:1 Heb. 1:1-3 Col. 1:15-17 "Heir of all things" CREATOR of all things

3. The Word and Life - vs. 4,5,9  
Logos and spiritual life

a) The fountain of life - "In Him was life"  
Gen 2:7 Job 33:4

b) The effect of life in man - "the life was the light of man"  
Prov. 20:27 Psa. 18:28 Prov. 24:20

c) The power of life - "the light shineth in darkness"

d) The scope of life - "the true light that lighteth every man that cometh into the world."

LIFE OF GOD  
"In Him was life"

LIGHT OF MEN  
"The life was the light of men"

Light is used in relation to the righteousness of God  
John 3:19,20 12:25

"Walk while ye have the light"

Gen. 1:2 Isa. 60:2 Joel 2:2,31 Acts 2:20

John 12:35 Matt. 4:16; 27:45 Mark 15:33 Luke 23:44  
II Cor. 4:6 John 1:5; 3:19; 8:12; 12:46

Logos brings illumination  
Jesus has provided (light) which is revelation to all men, which God has created. Men can't extinguish or dim it but can refuse it, and God will cause the light in you to become darkness.

True light

Eternal light

Can't be put out by man.



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The effect is eternal life for every believer.  
John 17:2-3 - Knowing the ultimate character of God's being.

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b. John the Baptist John 1:6-8, 15

1. The forerunner of Jesus Christ

Christ always was, John was sent to bear witness of Jesus that men might believe in Him for Salvation. John 1:15 "John bare witness of Him"

- a) John came to bear witness of the light  
1:8 "He was not that light but was sent to bear witness of that Light."

He shared the light that he received.

Luke 3:2 The Word of God came to John in the wilderness. The Voice in the wilderness was God revealing Himself to John.

John became a voice in the wilderness.

Not The Voice but Luke 3:4 "The voice of one crying in the wilderness."

In those days just before the coming of the Lord the first time, there was a thundering voice of a prophet heard in the land crying out against religious pretense and against the traditions of men, against the religion of form that had substituted the true worship of God.

His piercing message of repentance disturbed and shattered the formal, traditional and pious religions of that day. He was a forerunner of Christ to usher in the coming of the Lord.

The Scripture says: Matt. 3:1-12; Mk 1:3-9; John 1:6-8

A man, a witness, a light - sent from God

God's light shined from him (A burning and a shining light - John 5:35)

He was a voice crying in the wilderness

.....

He got the people's attention. The Lord speaks to many people but few hear and even of those that hear, do not obey. What are you doing with what God has said to you? It does not matter if you are all alone in the wilderness. Luke 3:2 "The Word of God came to John in the wilderness.

••• Religious pretense, hypocrisy

The Wilderness of sin ••• Of moral decay and corruption, even

••• perversion of theological opinions (instead of Holy Ghost interpretation)

This present age has become a wilderness (A web of violence and wickedness.)

-

Worldliness, A mixed up age

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Through training, beasts are becoming more mechanical and machines that are mechanical are becoming more human and humans that should be human are all the time becoming more beastly.

LQ O k

- at the social scene
- at the domestic scene
- at the church scene

Where is the Word that would make you a flame and a voice to cry out against sin and against the wicked and ungodly, lewd, liberal, licentious death styles of today.

We must renounce the pride and the procrastinations and anything else that would hinder us from being the voice God would have us to be, so that we can denounce the permissive, perverted, pernicious, promiscuous, profuse generation.

(Remember this voice does not appeal to the crowds.)

It is not the voice of the multitude ushering in the coming of the Lord.

“The Voice of O N E” Luke 3:4

Rev. 22:17, 20-21

You must hear Him for yourself and say what He says.

John’s Message Isa. 40:1-31; 10:3-6a; 9b; 31

Luke 3:2b; 3-18

Matt. 3:1-12

John 1:29, 36

Four major points of his message

- I. Luke 3:4 The Lord Jesus Christ is coming
- II. 3:3,8 Repentance
- III. 3:8 “God is able”
- IV. 3:16 “He shall baptize you with the Holy Ghost and fire  
3:18 “And many other things in his exhortation preached he unto the people.”  
3:19 reproofed adultery and all evils.

4. The Word and The World - vs. 10

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World used 70 times in John

Man lives in a natural and spiritual environment  
A natural world - physical, visible, temporal  
A spiritual world - supernatural, invisible, eternal

- a) The Word present - "He was in the world"
- b) The Word active - "The world was made by Him"
- c) The Word ignored - "The world knew Him not"

"World comprehended Him not" Did not realize who He was  
Lacked comprehension of His words, person and mission

- 5. The Word and Men - vs. 11-13  
"He came unto His own and His own received Him not"  
"His own" - Jews  
Rejection - His own received Him not  
Matt. 21:33-46 Mark 12:1-2 Luke 20:9-16  
Christ was accepted John 4 by Samaritans  
Sought by Greeks John 12:20

- a) Contact - "He came unto His own"
- b) Reception - "His own received Him not"
  - (1) Method - "But as many as received Him"
  - (2) Effects - "Gave power to become the sons of God" (New relationship) The right of entrance into power and authority. This experience comes only one way - By the will of God. John 1:13

- 6. Word Incarnate -vs. 14

- a) Act or creation - "The word was made flesh"
- b) Process - "And the word was made flesh and dwelt among us"  
Tabernacled (pitch tent)
- c) "We beheld" (etheasametha) observed His glory  
- became aware of  
"full of grace and truth"  
"Of His fullness have we received"

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7. The Word Revealing - vs. 16 -18

- a) Fullness - "Of His fullness have all we received"  
Partaking of the Nature of Christ and the  
Character of Christ)
- b) Grace - "Grace for Grace" "Grace and truth  
came by Jesus Christ" (Experience developing)
- c) God - In bosom of the Father  
Perfect understanding and love of God

"No man hath seen God at any time the only begotten Son which is in the bosom of the Father, He hath declared Him." vs. 18

a. Chapter 1 Continued

After brief statements about the deity of Jesus, His Pre-Existence and incarnation, John's Gospel now introduces Jesus in person.

WHO ART  
THOU?

Vs. 19 → And this is the witness of John -  
John had this testimony that not even the  
Priests and  
Levites knew who John was.  
But - God did - A man sent from God to  
bear witness.

Reply of John to them - "I am not The Christ."

Vs. 20-23 Questions they asked John?

Vs. 21 → What then? Art thou Elias?  
Reply - I am not

Vs. 21 → Art thou that Prophet?  
Reply - No

"I AM THE VOICE  
OF ONE CRYING  
IN THE  
WILDERNESS"

Vs. 22 → Who art thou?  
What sayeth thou of thyself?

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Vs. 23 → “Make straight the way of the Lord.”

Vs. 25-26: The Jews ask the question concerning Baptism, because Jewish people became members of ceremonial methods.  
Jesus was baptized to openly manifest there was a messiah in Israel (The Messiah had come.)

Vs. 26: John answered them saying, I baptize with water; but there standeth one among you, whom ye know not.

This was an amazing statement made by John.

John knew Jesus was standing in the crowd that day.

In your midst is the one who is the Way, He is the One we have begun to prepare for.

John showed more humility than a Servant. He felt unworthy to even unloose Jesus' shoes.

Vs. 27: “He it is who, coming after me, if preferred before me, whose shoe's latchet I am not worthy to loose.”



Vs. 29: The next day John saw Jesus coming to Him.  
Here we see John introducing Jesus to them.

BEHOLD THE LAMB  
OF GOD, WHICH  
TAKETH AWAY THE  
SIN OF THE WORLD

- He introduced Jesus
- He identified Jesus
- He pointed Jesus out as the Lamb of God.

2-Fold Mission of Jesus

1. Cleansing process (taking away sin)
2. Enabling process (baptizing with the Holy Ghost)



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BEHOLD THE  
LAMB OF GOD

Vs. 36: "And looking upon Jesus as He walked, he saith, Behold the Lamb of God."

BEHOLD THE SUPREME SACRIFICE OF GOD FOR MAN'S SINS.

Proof of John's Knowledge: Verses 32-34

Reference is made in these verses concerning the Baptism of Jesus.

Vs. 34: "And I saw, and bear record that this is the Son of God."

As we study these next verses we see Jesus as He begins His public ministry in the Gospel of John.

Vs. 38: Then Jesus turned, and saw them following, and saith unto them,

HOW TO DEAL  
WITH THE  
SOULS OF MEN.  
EACH ONE IS  
DIFFERENT.

WHAT SEEK YE?

The first question of Jesus as He starts His public ministry.

REPLY? Where dwelleth thou?

We see man's inability to answer the Lord's question.

Vs. 39: "He saith unto them, come and see.

Jesus is calling us today to come and see and He will open our eyes to eternal life - and when they had accepted Him (Jesus) as their rabbi (master) Jesus said, COME,SEE.

Vs. 41: We see Andrew coming out, and hurrying away to find Simon with the

message: We have found the Messiah (The Anointed One) Christ.

Vs. 42: Jesus speaking to Simon - (Peter) was called Cephas, which is by interpretation, A stone.

Andrew was first to respond to discipleship and follow; and began also

to point others to Christ. First his brother Simon.

Vs. 43: Jesus found Philip:

(Follow Me) - (Come and travel with Me)

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"Philip findeth Nathaniel and said unto him,

Vs. 45: We have found Him, of whom Moses in the Law, and the Prophets,

did write, Jesus of Nazareth, the son of Joseph.

Vs. 46: "And Nathaniel said unto him, Can there any good thing come out of

Nazareth?

Philip saith unto him, Come and See."

Vs. 47: Jesus speaks to Nathaniel

"Behold and Israelite indeed, in whom is no guile."

- no deceit, no crookedness

- who is transparent and open

Vs. 48: Nathaniel's questions to Jesus:

How do you know me?

How do you know there is no guile?

How do you know about me?

Jesus' answer to Nathaniel:

**"I SAW  
THEE"**

Vs. 48: "Before Philip called thee, when thou was under the fig tree"

**"THOU ART  
THE SON OF  
GOD"**

→ Vs. 49  
from Jesus

It took a personal (revelation)

about himself before Nathaniel  
confessed Jesus was the Son of God  
and King of (Vs. 50,51)

**"THOU ART THE  
KING OF ISREAL."**

It took the Supernatural to cause Nathaniel to Believe. Then Jesus began to divinely speak to him of Revelation to come. (Heaven Open) - indicates without measure.

5 Disciples following Jesus -

John

Andrew

Peter

Philip

Nathaniel

**"HE IS THE SON OF MAN"**



## Chapter 2: He is the Son of Man

Vs. 1: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:"

Vs. 2: "And both Jesus was called, and His disciples, to the marriage."

The first sign was given at a marriage at The Sacred hour of union, through which there is completed the image and likeness of God. It was a sacred hour, the hour of joy. Jesus was a bidden guest. He accepted the invitation.

Vs. 3: "And when they wanted wine, the mother of Jesus saith unto Him, they have no wine."

Vs. 4: "Jesus saith unto her, woman, what have I to do with thee? Mine hour is not yet come."

John Ch 7: Jesus said to His brethren, "My time is not yet come."

In the same chapter it is declared that "No man laid his hand on Him because His hour was not yet come."

John Ch 8: Jesus teaching in the temple. "And no man took Him because

His hour had not yet come."

John Ch 12: The hour is come that the Son of Man should be glorified."

(speaking to Greeks.)

John Ch 17: "Father, the hour is come."

NOTE: ➤ His first reference to His Hour was made to His mother.  
His last reference to His Hour was made to His Father.

SIGN

**MASTER  
OF QUALITY**

The natural processes were hastened by the will of God. Natural Process: Water is always being transformed into wine in the vine. The vine mixes organic compounds, which are subtracted, from the air and soil, and combines water and other substances to produce wine. The water, which has become wine is not transubstantiated into wine. The

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water is still there, but there are other elements and compounds added.

John 2:1-11

- Vs. 1: a) 1<sup>st</sup> day recorded - John 1:29  
2<sup>nd</sup> day recorded - John 1:25  
3<sup>rd</sup> day recorded - John 1:43,45; 2:1  
The same day Nathaniel was called.
- b) The marriage was in Cana of Galilee.
- c) The mother of Jesus was there.
- 1) The presence of Mary being at Cana could very well mean that she has moved from Nazareth to Cana.

Mark 6:3 only mentions the sisters still being in Nazareth.

Vs. 2: Both Jesus and His disciples were called to the marriage.

- a) This shows they are walking together and have become a part of each other.

Vs. 3: "They have no wine," said Jesus' mother. This typifies the joy of the Lord has ceased.

Vs. 4: Jesus was not being impudent or smart-aleky or even disrespectful. He was simply showing her and those around Him that He was the Son of God and His time to be glorified was not at this time.

The hour of the full revelation of His Messianic claims had not come, nor did it come in the temple, or by the lake, or in the feast day; and the blow was about to fall and be hung on the cross when He said, "The hour has come."

John 12:23; 13:1; 17:1

Vs. 5: Mary shows confidence in her son and Lord by encouraging the servants to do whatsoever He may command.

Obedience to Christ is always the believer's duty, even though He does

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not totally comprehend or even penetrate a little into the reasons for Christ's commands. Gen. 41:55

The Will of God plus the Word of God mixed with faith and obedience produces the wine of the Holy Ghost.

Vs. 6: a) "Pots of Stone" - used to preserve purity of water.

b) "After the manner of the purifying of the Jews"

They were accustomed to wash.

Matt. 15:2 Luke 11:38 Mark 7:3-5

Vs. 7: Jesus said fill the water pots with water - an indication here that the water

pots were emptied already for the purifying purposes. The vessels used once

to fulfill the religious rituals, now being used to fulfill obedience of the divine will.

Vs. 8: "And they bare it."

a) They obeyed Christ's command

b) As they obeyed, a miracle happened

Other examples -

1) Moses - "go forward" into the Red Sea.

2) Jesus - "take up thy bed and walk."

Vs. 9: a) "Water that was made wine."

There has been added to the water that which was not there before.

The same power that said, "Let there be light" called these elements and additional compounds together in a twinkling of an eye and performed the miracle of once water, but now is good wine. An indication here that the substance is and has been made better.

NOTE: One day God will call all those that make up His Bride together in a twinkling of an eye.

The Word made flesh, John 1:14

The Water made wine, John 2:9

b) "And knew not whence it was."

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- 1) Whence has it come?
- 2) Where has it been stored?
- 3) Whose is it?

The governor of the feast knew all the resources of the feast, but this puzzled him.

He knew that he had never tasted wine of this quality before.

Vs. 10: "But thou has kept the good wine until now."

There was no reply from the bridegroom recorded after this statement was made. The silence was a good indication of his agreeing to the fact that it was good wine.

- 1) How can you refuse the joy of the Lord?
- 2) How can you better the joy of the Lord? YOU CANNOT make yourself satisfied without God without falling.

Vs. 11: a) "Beginning of miracles"  
Jesus has unlimited resources at His disposal.

- b) "His disciples believed on Him"
- 1) The extent of their belief was, God is unlimited.
- 2) They continued to follow Jesus.

God wants you to know Who He is and what He can do.  
For you...through you  
In you...Around you

Place: Cana of Galilee  
Occasion: A marriage in Cana of Galilee  
Need: Wine  
Possessions:

- 1) Water Pots
- 2) Water
- 3) Good Attitudes
- 4) Submission
- 5) Obedience
- 6) Willing Hearts

REMEMBER: The disciples were with Jesus (2:2)

Jesus did not come to the wedding to be romantic, put on a show, do magic, deceive, entertain, or excite the village people or bridegroom nor the governor of the feast. Not even Mary.

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The object of Jesus being there was to convey to His disciples (those who believed that Jesus was one who is the Logos made flesh, whose Glory is that of an only begotten Son of God, who is the predestined baptizer with the Holy Ghost, who is the Lamb of God that takes away the sin of the world and the link and ladder between Heaven and earth, the announced Messiah and the Son of Man), a little something of His vast power which He has for meeting any emergency that arises in their future experiences ahead.

They were admitted to great superhuman power.

4 things shown in this passage by Jesus

- 1 - Perfect human sympathy
- 2 - His power over physical nature
- 3 - His abounding resources
- 4 - Glory of His love

Effect of the sign:

John 2:11 "And His disciples believed on Him." This is all that is recorded of the effect of the sign. Only says disciples believed on Jesus.

- 1) Servants, bridegroom and the Governor of the feast knew their need was met.
- 2) The disciples knew who met the need. They now know that Jesus can meet every need from now until eternity.

The water being made wine was a creative act.

NOTE: The finger of God and the will of the Creator determine the result.

The first appearance of Jesus in Jerusalem (2:12-22)

What was the occasion? VS. 13 - the passover of the Jews (1 time each year) represents the first exodus of Israelites (the Lord's passover) also the time of deliverance from Egypt.

3 Occasions To Remember -

- 1 - Feast of Passover
- 2 - Feast of Pentecost
- 3 - Feast of Tabernacles

What prevailed in the temple? Vs. 14,15 Merchandising or selling in God's house. Jesus throwing out moneychangers (type of putting sin out).

NOTE: the emphasis of authority as Jesus cleansed the temple this feast time. Vs. 16-18 Jesus said take these things hence. My Father's house, my house called the house of prayer. John 2:16 Matt. 21:13. Josephus recorded 256,5000 animals offered yearly.

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Their sacrificing was not of conviction but merchandising.

The Jews asked for a sign to prove His authority. John 2:18,19  
Matt. 26:61

Word for temple – John 2:14; John 2:19 has 529 definitions

1. The house of God – place of worship
2. His own physical body

Also Jonah was both a sign and type of Christ's death, burial and resurrection.

Vs. 15: "He drove them all out"

Matt. 21:12 Mark 11:15 Luke 19:45  
(God puts out all sin and sinners.)

Vs. 20-22: The sign the Jews looked for was a political leader.

Vs. 23: Many believed what they saw with their eyes, but not with a heart  
experience.

Conclusion of Chapter 2 – Jesus making known that miracles are for today, but there are conditions.

First cleansing of the Sanctuary.

Put away unclean things even questionable (activities) such as (selling) any second class activities or anything other than preaching God's Word.

*He Is The Divine Teacher*  
**Chapter 3: He is the Divine Teacher**

I. Interview with Nicodemus John vs. 3-15

Vs. 1 "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews."

- Nicodemus – means conqueror

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- Ruler - leader
- Pharisee

Vs. 2 "The same came to Jesus by night, and said unto Him, RABBI, we know that

thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

What type of person was Nicodemus?

1. Respectful - called Jesus Rabbi
2. Also he respected Jesus as a teacher
3. Knew He came from God
4. Knew God was with Him
5. Came to Jesus by night (to avoid persecution)

Vs. 3 "Jesus answered and said unto him, Verily, verily, I say unto thee, except a

man be born again, he cannot see the kingdom of God."

What was Jesus' reply?

1. Jesus' reply was brief and unconditional (except)
2. It contained one straight command (ye must be born again)  
Reason: you will not be able to see the kingdom of God  
(Eph. 2:8-9 declares how new birth can be experienced.)

Vs. 4 "Nicodemus saith unto Him, how can a man be born when he is old? Can he

enter the second time into his mother's womb and be born?

Why were Nicodemus' questions improper?

He tried to understand with human reasoning.

Vs. 6 - 9 "How can these things be?"

Read Scriptures Rom. 8:4-14 - To please God we must be of the Holy Ghost.

Vs. 6 "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

DO NOT CONFUSE FLESH WITH SPIRIT.

The spirit of a man can be completely regenerated; he can be born again. Then we see Jesus give Nicodemus a beautiful illustration. (vs. 8)

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You cannot understand the blowing of the wind, but you obey the law and gain its force; so with the Spirit. Do not postpone the new birth experience because of intellectual struggle. Obey the law of the wind, and the wind obeys you. Obey the law of the Spirit, and you will know the new birth.

Vs. 10 "Jesus answered and said unto him, Art thou a teacher (master) of Israel and  
knoweth not these things?"

Vs. 11-12 "The things I have told you so far, you do not believe. How are you going  
to believe if I tell you heavenly things?"

a. ?

But Jesus continued talking to him of heavenly things.

Vs. 15 "That whosoever believeth in Him should not perish, but have eternal life."

b. THAT  
IS  
HOW

Vs. 16 "For God so loved the world, that He gave His only begotten Son, that  
whosoever believeth in Him should not perish, but have everlasting life."

c. THAT  
IS  
HOW

Vs. 17 "For God sent not His Son into the world to condemn the world; but that the  
world through Him might be saved."

THAT IS HOW

THAT IS HOW

Vs. 19-21 He has sent the light

HOW? Asked Nicodemus - Jesus said, through My death - love from the heart of God through His gift of eternal life; light through my mission in the world.



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d. THAT  
IS  
HOW

the conversation between Jesus and Nicodemus.

They are as follows:

1. In verses 2 and 3, we see Jesus and Nicodemus - Face to Face
2. In verses 4 - eight, we see Jesus and Nicodemus - Mind to Mind
3. In verses 9 - 22, we see Jesus and Nicodemus - Heart to Heart

### A Great Principle - John 3:25-28

Vs. 27 "John answered and said, "A man can receive nothing, except it be given him from heaven.

In these scriptures the men who came to John knew him.

- They believed in his ministry
- They had been influenced by it
- They were his disciples (They knew also about Jesus)
- They noted that both Jesus and John were proclaiming the same message

### This Principle Applied Equally -

1. To John as the herald (voice)
  2. To Jesus as the Messiah
- The teaching is simple. It calls for recognition of the final, ultimate authority of Heaven. This leaves no room for any thought of competition or rivalry.

Vs. 28 "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him."

John is stating that his work had been authorized from Heaven. He is claiming He was sent - not as Christ - but before Him as a voice.

What do we see in this next scripture?

John 3:30 "He must increase, but I must decrease." John had the traits and

characteristics of a born-again believer. Here he shows great humility.

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Vs. 29 He had heard the voice of the Bridegroom. John was showing the difference

between the voice and the word; the friend of the Bridegroom, and the Bridegroom.

“He that hath the Bride is the Bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: thus my joy therefore is fulfilled.

**FAITH!**

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

NOTE:

The middle letter in the word F A I T H and the first letter in the word U N B E L I E F.

(Our faith will determine our destiny.)

*“He Is The Soul Winner”*

## **Chapter 4: He is the Soul Winner**

The Period of Consideration

Verses 1-3 indicate a feeling gendered between disciples of John and Jesus.

They felt Jesus was making more disciples than John.

Things to note in Jesus meeting the Samaritan woman.

- |    |       |              |  |
|----|-------|--------------|--|
| 1. | Vs. 4 | Necessity    | He must needs go through Samaria                             |
| 2. | Vs. 6 | Hour         | It was about the 6 <sup>th</sup> hour – 12 Noon, in the heat |
|    |       | the of       | day  |
| 3. | Vs. 7 | His Appeal   | “Give Me to drink” Appealed on the                           |
|    |       | basis of her | kindness   |
| 4. | Vs. 9 | Her reaction | Why would a Jew ask a Samaritan for                          |
|    |       | a drink?     |  |

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5. Vs. 10 His secrecy (If you only knew) If you had asked,  
He would have given you living water
6. Vs. 11,12 Her curiosity “Thou hast nothing to draw with” She  
makes a comparison, art Thou greater than our  
father Jacob?
7. Vs. 13,14 His appeal Drink this water and you will thirst again,  
but, whosoever drinks of the water that I shall  
give shall never thirst.
8. Vs. 15 Her comprehension “Sir, give me this water  
that I thirst not”
9. Vs. 16 His knowledge “Go call thy husband and come  
hither”
10. Vs. 17,18 Her emotional instability “I have no husband”
11. Vs. 20 Her defense “Our Fathers worshipped  
in this mountain.”
12. Jesus’ reply to the controversial issue she raised and to her deeper  
personal need.
  1. Vs. 22 Salvation is of the Jews
  2. Vs. 21,23 The hour cometh
  3. Vs. 24 God is a Spirit - (worship) - Revelation, the worth of  
God
  4. Vs. 25 I know the Messiah cometh
13. Jesus revealed Himself more openly to her than He did to  
Nicodemus.

Vs. 26 “I that speak unto thee am He.”  
Know Jesus had not done this any other time.
14. Through the interview with the Samaritan woman we trace the  
rising estimate of Jesus in the woman’s thinking.

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Progression Of Thought

1. Vs. 9 She called Him a Jew
2. Vs. 12 Suggested He might be greater than Jacob
3. Vs. 19 "I perceive that thou art a prophet"
4. Vs. 29 "Is not this the Christ?"

The consequent belief of the Samaritans is noteworthy - a reaction that caused personal investigation.

Vs. 39 Samaritans believed because of her testimony.

Vs. 41 Many more believed because of His own word.

Notice what Jesus said to the disciples as the Samaritan woman brought a great group of people back to meet Him.

Vs. 30 People came out of the city to meet Jesus.

Vs. 35 "Look on the fields for they are ripe unto harvest" Jesus presents a challenge. They were half Jew and half Gentile.

Jesus once again went to Galilee and there the people received Him.

Vs. 45 The people received Jesus because they saw the miracles at the feast.

Note the healing of the Nobleman's son - vs. 47 At the point of death

Vs. 48 (Rebuke) Except ye see the signs and wonders.

Vs. 49 The urgency of the nobleman - "Sir, come down ere my son die."

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Vs. 50 "Go thy way, they son liveth."

Jesus showed him he was the master of distance or space.

Master of  
Distance

Some things to note in this miracle of healing.

1. Vs. 45 The Galileans received Him relative to the works He had done in Jerusalem in John 2:23.
2. Note Jesus' testimony in verse 44 and the reception He was receiving in Galilee. A prophet has no (respect) honor in his own country. Jesus was received in Galilee.
3. Compare Word again of verse 46 to John 2:11 Beginning of miracles in Cana of Galilee - manifested forth His glory and His disciples believed.
4. Notice an indication of Jesus' weariness of being solicited for an exhibition of His powers.

Vs. 48 "Except ye see signs and wonders, ye will not believe"

In verse 49 we see the heartfelt emphatic of a Nobleman over his son.

He was desperate and had no choice other than to trust God..  
(spirit of desperation)

Belief depicts a faith born of necessity.

As we relate the event recorded in this Galilean ministry, we present three different types of faith.

1. The cautious and judicial venture of learned inquirer, Nicodemus, who came to Christ because of his desire to fit Him into a rational framework of thought.

John 3:2 The same came to Jesus by night.

7:50 He that cometh to Jesus by night.

19:39 And there came also Nicodemus, which at first came to Jesus  
by night.

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2. The second type of faith was a wistful yearning brought light only by Jesus' persistent probing of the Samaritan woman's heart.

Jesus is an all knowing God, He knows the thoughts and intents of the heart.

3. The third type was a result of desperation which compelled the Nobleman to exercise faith as the lesser difficulty of a hard choice.

Faith should be top priority at all times and not just because of a desperate situation.

The brief answer of Jesus.

Vs. 50 "Go thy way, thy son liveth"

Vs. 50b the man believed His word and went his way.

There is an emphasis on believing which is noteworthy.

Vs. 50 Belief depicted as a faith born of necessity.

Vs. 53 Belief in use of the term implies a voluntary faith in Jesus which was  
promoted by gratitude.

The episode described the growth of this belief and its nature. It is not confined to one occasion nor to one type of work but involves confidence in Christ as a person who can be trusted with the dearest treasures and the deepest problems.

**Study Questions over the 1st four Chapters of  
the:  
GOSPEL OF JOHN**

1. What are the key verses to the Gospel of John? Give Scripture reference.
2. Name the 9 signs mentioned in the Gospel of John.
3. What is the Prologue?
4. Name two active persons in the Prologue.
5. What was the first miracle of Cana of Galilee?
6. What did this sign prove Jesus to be?
7. In Chapter three, with whom do we see Jesus having a conversation ?
8. What did Jesus tell him to do to have eternal life?
9. In Chapter four, why did Jesus go through Samaria?
10. How did Jesus reveal Himself more openly to the Samaritan woman?
11. In John 4:35 - Jesus said, "Look on the  
for they are

**Study Questions over 1st four Chapters of John cont'd.**

12. The healing of the Nobleman's son showed Jesus to be the:  
Master of

13. What happened as a result of this miracle?

14. Name two contrasts of Faith.

15. What have you learned thus far from your study of the Gospel of John?

BONUS: Explain John 3:5.



# *"He is the Great Physician"*

## **Chapter 5: He is the Great Physician**

### The Period of Controversy

This is the account of the fourth sign in John's Gospel. The chapter tells the story briefly, of the sign itself, and the controversy that it raised.

This chapter breaks into two sections:

1. The account of the sign from 5:1-9.
2. The account of the controversy that resulted from the sign from 5:10-18.

### Master of Time

THIS MIRACLE PROVED JESUS TO BE  
THE MASTER OF TIME

### **I. The Sign**

Vs. 5 → "And a certain man was there, which had an infirmity thirty and eight years."

Vs. 6 → "When Jesus saw him lie, and knew that he had been now a long time in that case..."

### The Man at the Pool - John 5:1-18

Vs. 1 → Time of Miracle:

- There was a feast of the Jews which was the occasion of Jesus going back up to Jerusalem

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- Jesus went up to Jerusalem  
(It took place between Jesus' visit to Judea and the Second Passover of His ministry.)

Vs. 2 → Place of Miracle

- At Jerusalem
- By the Sheep market
- At the Pool of Bethesda

Preparation of the people at the pool: 5:3 "...a great multitude..."

Vs. 3 → They waited for the moving of the water

Vs. 4 → At a certain season an angel went down and troubled the water

Length of a certain man's illness:

Vs. 5 → He had been ill for 38 years

Vs. 6 → He had been in that case for a long time

Jesus' approach question:

Vs. 6 → "Wilt thou be made whole?"

Impotent man's reply:

Vs. 7 → "Sir, I have no one to help me into the pool. While I am coming another steppeth down before me."

Jesus' command:

Vs. 8 → "Rise," You can now do the thing you couldn't do before because I have spoken the word.

"Take up thy bed" A challenge to man's will to arise to action.

"Walk" Do not expect to be carried.

Result: Basis of miracle is the will exercised

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Vs. 9 → “And immediately the man was made whole; and took up his bed, and walked: and on the same day was the Sabbath.”

JESUS, THE MASTER OF TIME,  
IS THE SON OF GOD

## II. The Controversy

Vs. 10 (The Jews therefore said unto him that was cured, It is the Sabbath day - It is not lawful for you to carry thy bed.)

Jesus' warning to him: - Jesus found him in the temple:

Vs. 14 → Behold, thou art made whole:  
Sin no more  
Lest a worse thing come unto thee  
(former trouble was a result of sin  
38 years of suffering = 38 years of  
sinning)

Vs. 13 → Then Jesus conveyed himself away, and the man did not know Who He was. Later on the same day, Jesus found him in the temple. The man had not been in the temple for 38 years. Now, he went into the temple and met with Jesus. Upon leaving he told the Jews it was Jesus who had made him whole. Vs. 15

NOTE: The first sign Jesus performed was in the realm of  
Creation and joy at Cana 2:10,11

The second sign was a sign in the realm of worship

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in the temple 2:15,16

The third sign was a sign in the realm of suffering  
and disease. 4:47,52

The fourth sign deals with the realm of morality  
and sickness. 5:14

- Vs. 16→ And therefore did the Jews persecute Jesus,  
and sought to slay him, because he had done  
these things on the Sabbath day.
- Vs. 18→ Therefore the Jews sought the more to kill Him,  
because he not only had broken the Sabbath  
but said also that God was His Father, making  
himself equal with God.
- Vs. 17→ “But Jesus answered them, my Father worketh  
hitherto, and I work.”

### THE CLAIMS OF JESUS - (John 5:19-28) - COMPARISONS

#### THE FATHER

Vs. 17 - Father worketh  
work  
Vs. 18 - Equal with the Son  
the Father  
Vs. 19 - Originated the Son's work  
knowledge  
Vs. 20 - Loved the Son  
Possesses life-giving  
Vs. 20 - Shows the Son His words  
Vs. 21 - Shows the Son His works  
worshipped  
Vs. 22,27 - Committed all judgment to the Son  
Means of salvation  
Vs. 23 - Receives worship of men  
raise dead

#### THE SON

Vs. 17 -And I  
Vs. 18 - Equal with  
Vs. 20 - Perfect  
Vs. 21 -  
power  
Vs. 23 - To be  
Vs.24 -  
Vs.25,28 - Will

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Vs. 26 - Possesses life inseparable and forever	Vs. 26 - So
	hath He given to
Vs. 26 - Endowed the Son with life	the Son to have
	life in
Vs. 27 - Gave the Son authority to execute	
Himself	
judgment	

## VOICE OF THE SON OF GOD

Vs. 25→ The dead shall hear the voice of the Son of God;  
 Vs. 28→ All that are in the graves shall hear His voice,  
 Vs. 29→ They that have done good - unto resurrection  
 of life  
 They that have done evil - unto resurrection of  
 damnation

Five witnesses were introduced by Jesus to validate His statements.

## THE WITNESSES – 5:30-47

1. Vs. 30,31 The will of the Father which hath sent me
2. Vs. 32-35 - The witnesses of John the Baptist
3. Vs. 36 - Witness of the work He produced
4. Vs. 37,38 - Witness of the Father - (voice) - at Baptism, at transfiguration, after triumphant entry
5. Vs. 39-47 - Witness of the Scriptures

NOTE: Jesus taught that the Sabbath was made for man's benefit and man's needs must take precedence over the law of the Sabbath. The Jews put more value on the technicality of a ritual observance than the restoration of a man to life and righteousness.

## JESUS CHARGED THEM WITH IGNORANCE

Vs. 37- Ye have neither heard His voice at any time, nor seen His shape.

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Vs. 38 - Ye have not His Word abiding in you.  
Vs. 38 - Him ye believe not.  
Vs. 40 - Ye will not come to Me.  
Vs. 42 - Ye have not the love of God in you.  
Vs. 43 - Ye receive Me not.  
Vs. 44 - Ye seek not the honor that cometh from God.  
Vs. 47 - Ye believe not Moses' writings, How shall ye believe My words?

SABBATH

The earliest Christians, most of whom were Jews, kept the seventh day as a Sabbath, but since the Resurrection of their Lord was the most blessed day in their lives. They began very early to meet for worship on the first day of the week (Acts 2:1), and designated it as the Lord's Day. Paul directed the Corinthian Christians to bring their weekly offering to the charities of the church on the first day of the week (I Cor. 16:1,2).

As the split between the Jews and Christians widened, the Christians gradually shifted to meeting for worship on the Lord's Day and gave up the observance of the seventh day.

Sabbath: Hebrew meaning, "to rest from labor" Gen. 2:2

The Sabbath was made for man, "as a day of Rest and Refreshment for the body and of Blessing for the soul.... The physical necessities of man require a Sabbath of Rest [a day also of Spiritual Rest.] The soul withers without it.

Chapter Conclusion

We Conclude chapter 5 with this statement:

The natural man's mind has not been able to comprehend the works of God, simply because God's Word says in Isaiah 55:8-9

"For my thoughts are not your thoughts, neither are

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your ways my ways, saith the Lord.  
For as the Heavens are higher than the earth, so are  
my ways higher than your ways, and my thoughts  
than your thoughts.”

**STUDY QUESTIONS**  
**Gospel of John - Chapter V**

1. What great miracle of healing took place?
2. Why did this miracle of healing invoke enmity of the Jews?
3. How long had this man been ill?
4. What were the people at the pool waiting for?
5. What was Jesus question to the man?
6. Why was Jesus in Jerusalem at this time?
7. What was Jesus command to him?
8. What was the basis of Jesus challenge to him?
9. About what was Jesus warning the man after he was healed?
10. What controversy arose between the Jews as a result of this miracle?

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11. This miracle proved Jesus to be the Master of?
12. Who will someday hear the "voice of the Son of God"?
13. What two resurrections do we see as a result of the "voice of the Son of God"?
14. Name five witnesses who were introduced by Jesus to validate His statements?
15. Jesus charged the Jews for being ignorant, what were these charges?
16. What is the Hebrew *meaning* of the word Sabbath?



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**I. What are the scriptures?**

**III. What are we to understand by the Scriptures?**

**IV. Why are we to search the Scriptures?**

**V. How are we to search the Scriptures?**

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<u>Reference</u>	<u>Source of Opposition</u>	<u>Type of Opposition</u>	<u>Reason for Opposition</u>
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
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16.			
17.			
18.			
19.			
20.			
21.			
22.			
23.			
24.			

25.  
26.  
27.  
28.  
29.  
30.  
31.  
32.

## *"He is the Bread of Life"*

### **Chapter 6: He is the Bread of Life**

The Period of Controversy, continued

This is the account of the fifth and sixth miracles that support the Divinity of Jesus.

#### I. The feeding of the five thousand 6:1-15

##### A. The fifth sign

##### 1. Jesus testing faith

- "And this He said to prove him." 6:6
- "This is the work of God that ye might believe." 6:29
- "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." 6:53

##### a. The test

- 1.) "Whence shall we buy bread that these may eat?" 6:5
- 2.) "Make them sit down." 6:10
- 3.) "Gather up the fragments." 6:12

##### 2. Jesus increasing faith

- "Gather up the fragments that remain that nothing be lost." 6:12

##### a. The increase of bread 6:11

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- 1.) Filled the multitude 6:12
- 2.) Filled twelve baskets 6:13
- b. The increase of temptation 6:14
  - 1.) Lack of understanding
  - 2.) Driving force, no leading (going in wrong direction with no clear vision)
- c. The increase of truth
  - 1.) "This is of a truth that prophet" 6:14
  - 2.) "It is I be not afraid" 6:20
  - 3.) "Thou hast the words of eternal life 6:68

NOTE: Put it all together as it fits. Don't just look at one fragment. Truth will keep you in the hard place (gather up every fragment).

II. The walking on the water 6:15-21

A. The sixth sign

- 1. Jesus proving His power over nature to our faith
  - a. They see Jesus walking on the sea 6:19
  - b. They see the ship immediately at the land 6:21
- 2. Jesus is Divine—Supernatural
  - a. Walking on the water in the dark in the midst of a storm
  - b. "They willingly received Him...and immediately the ship was at the land."
- 3. Jesus is Divine and human
  - a. "They see Jesus" 6:19
  - b. "They willingly received Him" 6:21

III. The great discourse on the Bread of Life 6:22-59

A. "The Work of God" 6:29

- 1. Jesus perceiving their lack of faith 6:15,26,27
- 2. Jesus quickening faith 6:63,27,33,35,40,47,48,51,58
- 3. Jesus teaching a Word of Faith 6:59,45
  - "This is the work of God that men might believe." 6:29

B. The Will of God

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“That everyone which seeth the Son and believeth on Him may have everlasting life.”

C. “The Bread of God”

“He which cometh down from Heaven and giveth His life unto the world.”

D. The Son of God – “The Son of Man” 6:53,69

➤ “I live by the Father” 6:57

→ “LIVE BY ME”→

\* “eat” – believe, receive, partake, be made one

VI. Discipleship tested by Doctrine 6:60-66

A. The “Danger Zone”

1. “This is a hard saying” 6:60

2. “What and if” 6:62

3. “The flesh profiteth nothing” 6:63

4. “There are some of you that believe not” 6:64

5. “Walked no more with Him” 6:66

6. “Will ye also go away?” 6:67

VII. Peter’s confession of Faith 6:67-71

A. “To whom shall we go?”

B. “Thou hast the words of eternal life.”

C. “We believe and are sure that Thou art the Christ the Son of the living God.” 6:69

# *HE IS THE WATER OF LIFE*

## **Chapter 7: He is the Water of Life**

The Period of Conflict

The three great movents of this chapter:

- I. The first is connected with brothers and the rulers. Vv 1-13

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II. The second is connected with the citizens of the city and the Pharisees.

Vv 14-36

A. The first cry was a cry of rebuke. Vv 28,29

III. The final day of the feast Vv 37-53

A. The second cry was a cry of invitation. Vv 37-38

The cry known as the great cry of the ages.

1. Pity
2. Pressing Invitation
3. Promise

**STUDY QUESTIONS**  
**Gospel of John - Chapter VII**

1. What group of people sought to kill Jesus? V 1
2. What feast day is mentioned? V 2
3. What three phrases are mentioned in verses 6, 8, and 30?
4. What three attitudes are mentioned in verses 1 and 12?
5. What great question was aroused when Jesus taught in the temple? Vv 14,15

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6. Give the answers to the different responses of the different groups?

1. Brothers Vv 2-9
2. Rulers Vv 10-19
3. Citizens Vv 20-31
4. Pharisees Vv 32-34
5. Superficial Response V 40
6. The Division Vv 41-44
7. Open Hostility Vv 45-49
8. Nicodemus Vv 50-52

7. What did Jesus do on the last day of the feast? Vv 37-39

*HE IS THE VICTORY OVER DEATH*

## **Chapter 20: He is the Victory Over Death**

### **The Resurrection**

The capstone of the Gospel of John is authenticated in this twentieth chapter as we see proof of the deity of JESUS CHRIST Our LORD, as the Risen Savior.

The first eighteen verses fall into 2 parts.

1. In the first 10 verses we see the empty tomb.
2. In verses 11 - 18 we see the living Lord.



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***Method of burial:***

A careful consideration of the method of burial in those rock-hewn tombs shows that the wrappings of the head were never a part of the wrappings on the body, but was separate. The body was carried, and laid with the feet toward the opening, and the head further in. The body was placed on a stone ledge where there was a slightly elevated place for the head.

***Spices were used as a preservative of the body:***

Mark 16:1 Brought sweet spices

Luke 24:1 Bringing spices which they had prepared.

John 19:39 Brought a mixture of myrrh and aloes, about a 100 lb. Weight.

***Linen was used:***

Matt. 27:59 Joseph wrapped body in a clean linen cloth

Mark 15:46 Wrapped body in fine linen

Luke 23:53 Wrapped body in linen

John 19:40 Wound it in linen clothes

***The Resurrection authenticated:***

1. The stone taken away from the sepulcher  
- the open tomb - John 20:1-2
2. The recovered grave clothes  
- John 20:3-8  
- Saw linen clothes lie  
- Saw napkin used about His head
3. The revelation of the Risen Lord:
  - A. To Mary Magdalene  
Vs. 11-18, Mark 16:9

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Jesus appeared first to Mary

- B. Two women returning from tomb  
Matt. 28:8-10  
They held Him by the feet and worshipped Him
- C. To Peter later in the day  
The Lord hath risen indeed, and hath appeared to Simon.
- D. To Emmaus Disciples  
Luke 24:13-33  
Jesus Himself drew near, and went with them
- E. To the Apostles (Thomas absent)  
Luke 24:36-43  
John 20:19-24  
Jesus Himself stood in the midst of them.
- F. To the Apostles again (Thomas present)  
John 20:26-29  
Then Jesus came, and stood in the midst.
- G. To the seven by the lake of Tiberias  
John 21:1-23  
Jesus showed Himself again to the disciples
- H. To a multitude of believers on a Galilean Mountain  
I Cor. 15:6  
He was seen of above 500 brethren
- I. To James  
I Cor. 15:6  
After that He was seen of James.
- J. To the eleven  
Matt. 28:16-20  
When they saw Him, they worshipped Him.
- K. To those at the ascension  
Acts 1:3-12  
He showed Himself alive

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***The Revelation of the Risen Lord after His ascension:***

- A. To Paul  
Acts 9:3-6, I Cor. 15:8  
He was seen of me also.
- B. To Stephen  
Acts 7:55  
Saw Jesus standing on right hand of God.
- C. To Paul in the temple  
Acts 22:17-21, 23:11  
I was in a trance and saw Him.
- D. To John on Patmus  
Rev. 1:10-19  
Saw one like unto the Son of Man.

***Resurrection account by others:***

1. Pilate's sealing and guarding tomb. Matt. 27:62-66  
Command thereof that the sepulcher be made sure.
2. Removal of the stone by an angel. Matt. 28:1-3  
The angel of the Lord descended from Heaven, and came and rolled back the stone from the door and sat on it.
3. The terror of the Roman Guards. Matt. 28:4  
The keepers did shake, and became as dead men.
4. The message of the angel to the woman. Matt. 28:5,6  
Fear not, He is not here, For He is risen.
5. The report of the guards to the chief priests. Matt. 28:11  
Showed all things to chief priests.
6. The chief priests bribe to the Roman Guards. Matt. 28:12,13  
Gave money to soldiers to say the body had been stolen.
7. The Roman guards spread the lie that Christ's body was stolen.  
Matt. 28:15

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So they took the money and did as they were told.

8. The certainty of Christ's death. John 19:33-42  
Saw He was already dead - Joseph took His body.
9. The certainty of Christ's burial. Mark 15:42-47 John 19:42  
Put Him in a sepulcher.
10. The certainty Christ's body was not stolen.
  - A. If His enemies had done so they would have produced the body.  
Matt. 28:4-15
  - B. If His friends had done so they would not have preached a lie nor been willing to die for it. Matt. 28:15,16

## Conclusion to Chapter 20

"Blessed are they that have not seen, and yet believed." Vs. 29  
"And many other signs did Jesus in the presence of His disciples, which are not written in this book." Vs. 30

## Purpose of John's Gospel - John 20:30,31

1. To prove Christ as the Messiah.
2. To show Him as the Savior and Life-giver.
3. To cause men to believe on Him.
4. To have eternal life.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Vs. 31

*HE IS THE RESTORER OF THE PENITENT*

# **Chapter 21: He is the Restorer of the Penitent**

## **Instructions in Spiritual Service Given**

The resurrected Christ directs our service for Him. This can result only when the Risen Lord reveals Himself to His own. The proofs of the resurrection had already been given. Notice how chapter twenty-one is introduced.

After these things Jesus showed Himself again to the Disciples.

Showed Himself = Manifested  
Greek for manifested – means to shine forth

Those that were present: Vs. 2

- Simon Peter
- Thomas called Didymus
- Nathaniel of Cana in Galilee
- Two other disciples

Jesus showed Himself in two ways.

1. In relation to individuals
2. In relation to group

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Peter's remark

Disciple's

remark

I go a fishing. Vs. 3  
going too.

Disciples said they were

- The old life of self-directed service before He yielded to Christ's call to leave his nets. The disciples followed Peter's leadership. "That night they caught nothing."
- Our lives touch other lives.
- Peter's influence was not spiritually motivated. (They toiled all night and caught nothing. Fruitless.) Jesus stood on shore.
- Service directed by Christ is always fruitful. Multitude of fishes. Vs. 6 "Cast net on the other side of the ship."
- Obedience Cast net on other side and were not able to draw it for multitude of fishes.

Jesus meets with disciples:

Vs. 4 Jesus stood on the shore. Disciples knew that it was Jesus.

Vs. 5 Jesus speaks to them: "Children, have ye any meat? Cast on right side and ye shall find."

Disciples return to land:

- They saw a fire with coals
- They saw fish on the fire

Vs. 10 "Jesus saith unto them, Bring of the fish which ye have now caught."

Vs. 12 "Jesus saith unto them, come and dine."

Vs. 14 "This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead."

The qualification for feeding lambs, and shepherding sheep is that of the love of God. The love He seeks is of absolute devotion.

Revelation of the all-sufficiency of the Risen Lord shows Peter and Disciples their inadequacy and self-shame as they tried to go their way without Him.

Vs. 7 "It is the Lord" Peter cast Himself into the sea.

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Jesus questioned Peter on His love for Him. "Lovest thou me?"

Feed My sheep - is pastoral work and demands love for the "good shepherd" of the sheep as the primary qualifications. Vs. 15=17

NOTE: In John 10 Jesus calls Himself the Good Shepherd. Now He wants Peter to shepherd His sheep.

Spiritual Service: Demands death to self and sin, the Lord also instructed Peter

about physical death. Vs. 18 Vs. 19 "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Position of Christ in Believer's life.

Their knowledge of faith in this new position would make possible the transition from the spiritual immaturity of vs. 18a to the spiritual maturity of vs. 18b.

NOTE: They were not called to take dead fish, but to catch men alive. Jesus entered into their experience of human failure to reveal His Divine power.

THE LOVE THE LORD SEEKS, IS THE LOVE OF ABSOLUTE DEVOTION.

The reference to John was, that our Lord deals with each of His own separately, and in ways in which others cannot understand.

Conclusion to Gospel of John Vs. 25

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen.

Note from writer - vs. 24 "This is the disciple which testifieth of these things.